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*The Politics of Aristotle*, translated into English by B. JOWETT, M.A., Master of Balliol College, Regius Professor of Greek in the University of Oxford. Vol. I., Introduction and Translation; Vol. II., Part I., Notes. Oxford, Clarendon Press, 1885.

The Politics of Aristotle are by no means exhaustive, yet they are not unworthy to rank with his logical and metaphysical treatises. They reflect on almost every page the writer's good sense and comprehensive knowledge; and while they contain many statements that are now seen to be absurd on their face, yet on the other hand, some of the propositions defended at length by Aristotle have become in the course of time mere truisms. Aristotle created logic, he systematized metaphysics, he wrote the first scientific treatise on psychology, and in his politics he has created a political terminology that we have not yet outgrown. In fact, we may exclaim with Jowett: "How little have we added except what has been gained by a greater experience of history?"

The volumes before us contain a translation of the eight books of the "Politics," and voluminous notes, philological, philosophical and critical. It is enough to say, in regard to the translation and notes, that they are worthy of the master of Balliol, who has been called the most cultured man of our generation.

For the student of political science, the volume yet to appear is perhaps the most important. In the second part of Vol. II., which is promised shortly, Professor Jowett will publish in the form of essays the results of his critical examination and his estimate of the great philosopher's political writings.

NICHOLAS MURRAY BUTLER.

*Illustrations of the History of Mediæval Thought in the Departments of Theology and Ecclesiastical Politics.* By REGINALD LANE POOLE, M.A. London, Williams & Norgate, 1884.—376 pp.

The valuable and interesting essays that compose this volume are the outcome of the author's studies in Germany and Switzerland as Hibbert fellow. The previous books in the series have been philosophical, and while philosophy is an important factor in Dr. Poole's work, yet his aim and method are historical. He divides the history of mediæval thought into two periods, each ending in the introduction of a foreign element and not in any outgrowth from native resources. The first period closes when the writings of Aristotle were translated into Latin and became the common property of the western world; the second period finds its termination in the Renaissance, when a knowledge of Greek literature came in to deepen and broaden the culture of the time.

In both periods the heavy hand of authority and tradition checked all attempts at independent research. No man could wander from this beaten track ; his only claim to originality lay in the skill with which he used his materials. The occasional flashes of independent genius which stand out against the black dulness of the age, furnish the subjects of Dr. Poole's essays. Claudius of Turin, Agobard of Lyons, John the Scot, all gained their title to remembrance from this independence, and the fact that the names of their fellows are so few adds to their own renown. Much of Dr. Poole's writing is theological in character, but theology was the mode of mediæval thought. The clergy were the literary class, and society was a theocracy. Education, politics, philosophy, all had to be reduced to theological standards, and expressed in theological terms. Theology was for a time the mould into which the great stream of human thought, which has after all a unity, had to flow. To study it in the middle ages, we must study theology ; but on getting beneath the shell, we find that the substance—the thoughts and doubts and speculations—is after all not so different from that of our own age.

In treating the second of the periods referred to, Dr. Poole confines himself to that characteristic which is for us the most interesting, namely, the attempt to frame a political philosophy, and in particular to reconcile the notion of the state with the existence and the claims of an universal church, or to modify those claims by reference to the necessary exigencies of civil government.

Into a detailed examination of the several essays we have not space to enter. The exceedingly clear account of how and why it was the Irish race that kept alive learning in the West and spread it again over Europe, the careful study of Duns Scotus, and the examination of the hierarchical doctrine of the state as held and taught by Hildebrand and Thomas Aquinas, are perhaps the most interesting passages.

The whole work is done with scholarly insight, and after a patient study of the original documents and authorities. The book is a valuable contribution alike to history, to politics, and to philosophy.

NICHOLAS MURRAY BUTLER.

*The Influence of the Roman Law on the Law of England*, being the Yorke Prize Essay of the University of Cambridge for the year 1884. By THOMAS EDWARD SCRUTTON. Cambridge University Press, 1885.—xvi, 199 pp.

Considering the scope of the subject of this essay, and the knowledge necessary to approach it with any prospect of success, it is not surprising that a work "written in ten months by a young man within seven years of his first degree" should be a production, if of equal merit in